

TABLE OF CONTENTS

Reaching understanding in three different ways; combination of all three necessary. Theory necessary from longer range viewpoint.
Awareness: I and it. The eventual reality of such a split. Fusion of the centers.

Marvin Schwartz: Is there something before Keshjan Body?

Mr. Nyland: The three bodies as represented in the Enneagram. The diagram of the three bodies. Attributes of air as opposed to solid or liquid food. The three forms of food. Origin of Magnetic Center. Distinction between two kinds of life. The wish of life to return to the Sun Absolute. Magnetic Center and the function of Mi of Keshjan and Si of physical. The two phases of Magnetic Center. The effect on Do of Intellectual. Conscious use of air. The realization of death at Si of physical creates wish to develop Intellectual Body. Mental realization at Si extends to wish at Pa of Keshjan and is helped across the line by Do of intellectual. The vitality of the mind. The lower triangle becoming the upper triangle; the negation of negation. How man number four becomes man number five. Sol La Si and the development of the master, deputy steward. Changing levels as shifting of equilibrium; involution and evolution. Keshjan as emotional body or representing the planets as emotions. The accidental law which creates desire for development as a working hypothesis.

Debra Ravenal: Feeling enters sensing exercise.

Mr. Nyland: Definition of sensing. The exercise of the three fingers; counting, sensing and feeling. Why feeling and sensing are enemies; the possibility of separation of emotional and physical centers. Sensing and feeling can be mixed under the guidance of I.

May Ripps: Asks about above exercise.

Mr. Nyland: The concepts of I and Am in the exercise. Creating a triangle of three definite points of force.

John Owens: What is etheric body?

Mr. Nyland: Understanding it as Keshjan for the time being.

Ray Wildes: About the breathing part of the exercise.

Mr. Nyland: Exactly when and how to say I and Am.

Chas Wittenburg: Does chief feature stand at the place Do of physical?

Mr. Nyland: Realization of death can create wish for something else. Also as a realization of unfinishedness.

Taylor Morris: Why are we not a group?

Mr. Nyland: We do not work enough, we are still children.

TUESDAY JULY 9, 1963

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Now who is going away soon? Yes, yes! Who else? Vacation? Also Debra? Some for a little while longer than others. It is a rule when you go on vacation longer than two weeks you have to write me; not every two weeks at that but at least once after two weeks and then, dependant of whatever you further do, how often you want to write. But that is at least a requirement so that I know, let's say, that you have arrived.

Now, some time ago we talked about the possibility of using Tuesdays for certain questions that you would like to have cleared up; or at least where it might be useful that we talk about it in order to exchange some views or to have a little bit more clarity. And, if it is possible for me to clarify it, naturally I would like to do it; also to make sure that we understand fundamentals of work because it is constantly the ABC on which we have to fall back.

As far as the clarification is concerned, some of it will be a little theoretical. And you must understand that theory is, altho quite necessary, that a small amount is good enough for quite some time. But that sometimes different types of people are more interested in the theory at certain times of their development. Each person approaches work of course from a different standpoint, more or less mixed. Sometimes a little bit more intellectual or a little bit more emotional.

One reaches an understanding in three different ways, as you know, thru, by means of the three centers or the three centers mixed a little bit and one or the other more or less predominant. The conclusions are the same. And if you take simply an emotional person and an intellectual one, if you take them as two, I would not say opposites, but at least two definite directions, it is sometimes very difficult to understand why an

intellectualist cannot be emotional and reversly. And that sometimes people who are emotional do not have any particular use for any intellectual understanding or really for an explanation.

All of that you have to look at in the light of: It ~~xxx~~ is necessary for many of us to have a mixture of all of it. And whatever you can take, you take. What you cannot take, don't. That is, if you are emotionally inclined, do not pay too much attention to the intellectual. But the reason why I want to say it simply is that whenever you start emotionally and many times females do it much more than males, let's say, unless they are a little bit mixed themselves. Naturally, whenever one wants to try to find out certain things, you are ~~xxxx~~ satisfied many times when you are emotionally predominat with having a certain sense, 'it is so' and you do not want to have to explain it. And of course, for a long time that is quite right. You can go by hunches. You can go by a certain form of instinct. Certain things come to you quite easily because you feel them and you do not want to go thru the rigamarole of an explanation. And even an explanation will hurt it because it is not necessary to put everything in words.

But we are looking at this a little bit more from a longer range viewpoint of something that ultimately you ought to be able to have it so clear in your mind and heart that nothing will disturb it. When it is only emotional, many times you may come up against certain conditions in life where an emotional attitude will not help you to explain it for yourself and you will be at a loss.

And therefore, even if you, in the beginning, may dislike a little bit of ~~xxxxx~~ theory and some explanations at the same time you must listen to it because there will be a point where you need just a little bit of that kind of insight why a certain thing is so or what reasonably could be used as an explanation even for an emotional understanding.

And I say simply listen; take what you can; what you cannot take, let it alone. A person can be dictated for a long time by what he feels and the understanding that he reaches by means of it, in his attitude, can be quite correct without being able to explain it according to the Table of Hydrogens or anything even that has to do with positive, negative and neutralizer, let alone the Enneagram. At the same time, a little insight of how things are related.

For instance, if I say, "What is it that I do when I become aware" The awareness of course means that there is something that is aware of something. Otherwise there is no awareness. When I say, "I observe", it means that there is an observer and something that is being observed. When I say, "I am present to myself" I mean there are two things. I am present to something. And this whole question of what it is that takes place when I want to wake up: I want to wake up to what? To something. What is it that wakes up? And then, when it is awake, what does it see? All of that means that simply, even if I use the word awareness in ordinary life, I become aware of the presence of someone entering a room. There are two people and I become aware of something that exists. That is, I am. When I say I, it means that there is something in me that is not necessarily my ordinary form of life. And the same, when I say that I exist, is really the manifestation of my life as I know it. When I make a distinction between I and it, it is the beginning of something that I call it that splits off. But nevertheless, even if the split is not distinct, and after all, it is extremely difficult to make a separation between that what is outside and that what is inside.

It is something that gradually becomes more realizable for oneself, that if you talk with averages, that there is an average outside and an average inside and that between the two there is a certain distinction. But it is difficult to put it in words even. And you do not know when you cross the line, because there is no line. And it is very vague to say,

"I feel it". The onion, you know or the artichoke and you come to the kernel. Where does the kernel start? And where does the periphery begin? Exactly the same, in the beginning I say "I and it" and I really do not know very much because in the first place I is very small and it is very big. I say I and it. It maybe a mental question for me in the beginning when I assume that my mind understands certain things and it says "I and it." even when I say, "I Am" it does not mean that I is I. But it is something in me that is interested in a certain form of life and the amness means also a form of life with which I am familiar. And if I can start to distinguish between the difference between different forms of life as manifested in different ways, then I am on the road of trying to discover difference in levels. Going from one level to another does not mean I jump immediately from one level to another. But it is gradually that such a process takes place.

So, when I say, "I observe myself" I may not be able to define what is the myself and I do not know what I is. But if I continue to make an attempt to try to be present in that way and becoming aware of myself, that gradually, in that process of first saying it and then doing it, that is, making the attempt of becoming objective towards something that I call myself, that gradually I acquire a certain familiarity and also a certain method and dexterity. And with that more and more of a distinction takes place so that there are certain moments in which I can definitely say two things exist within me.

Now I do not want to go too far in detail about what is really followed by that kind of a split and ^{the} ~~really~~ explanation of neutralizing as between positive and negative, and then introducing this other concept of fusion because first I must understand what is necessary by that kind of pseudo split - gradually the reality of separation. First I must understand what is reality and non reality and changing into non reality and reality. I must first see that there is a difference between periphery and essence.

And then gradually, when I understand what it is that makes me say, "I Am", that there is again something that makes me say that. And it is not my I in "I am" but it is something else again that is interested in the fact that something in me takes place of a division between I and it.

And therefore, this fusion problem, I would leave it out for a little while. At least I would not think about it. It will come. You see, I have said many times that this fusion takes place under the influence of I/ But the I has to be sufficiently grown up to make it fuse. Byx itself it will not fuse because unconsciously there is not interest in my centers to fuse among them. They want to take over from each other but they never want to lose their identity. And fusion means a loss of an identity of some kind and the substitution of an unity instead of a multiplicity.

So, all these things, altho they may be a little theoretical, use them as a back ground and use them for your own sake, coming to a point: I understand it or I can explain it a little bit or I see the direction in which the explanation could take place and I hope that later on I will have more clarity. But, for the time being, it is quite enough to say "I Am" and simply experience the result of your-awakeness, the result of being awake, the result of as if something is away from you, outside, as if then something is inside of you being there and still something else existing, what we call our ordinary manifestations in life.

xxI wanted to say this because when do explain a little bit more in detail for, let's call them, certain types of the group, you have to be tolerant. A person in his development may be at a certain point where a certain amount of information of that kind is quite necessary. And the tolerance simply means that you have to bear that because even if it does not have any meaning for you, it may have very much of a meaning for someone else. You extract from it what you can. What you can take, you take. What you cannot take, leave it alone. There is more than enough not to digest. And I am quite certain that all of us together and individually

have more than enough knowledge, data, facts, ways of how to work, knowledge of that what is required by trying to be awake; that we really, at the present time, I almost would say, Do not need anything at all as far as the addition of further knowlegde is concerned.

What we do need however is stimulus. We have to be reminded. We have to be brought together everytime to be reminded of fundamentals of work and the necessity of work. And then, when we do work, stimulated/perhaps by a group, that you go back again in ordinary life and try to live in accordance with whatever you understand. This is the whole point. It is the whole point of a group. It is the whole point of having a chance to take together and to talk about the ideas and try to clarify them. Now, what questions are there?

Marvin Schwartz: I was thinking to day of Kesdjan Body which I do not think I know much about. But I understood it previously as the emotional body and also as the first body to be created; the Sould Body is the second body. Yet it seemed to day that before the Kesdjan Body there is something else. I suppose I could describe it as a state of awaremess but something that is not emotional but neutral. And I was thinking that while perhaps you cannot call this a body, because maybe it has not substance. So, I just wondered if you could clarify that.

Mr. Nyland: Well, you remember the diagram of the three bodies? Do you? You remember we spent an evening in trying to explain the three bodies, how they ~~function~~ are linked together?

Marvin: Yes, I remember.

Mr. Nyland: And afterwards in talking about the Enneagram, we used exactly the same kind of principle but this time it was made in a circumference so that when you run from nine to three to six on the triangle, that the first body extends from x nine to six; the second body starts at three and runs to nine; and the third body starts at six and runs to three. I hope you remember it. I do not want to use a blackboard for tonight.

But, in any event, when you take them as parallel lines it is probably a little easier to see. You know that the line that divides
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conscious from the unconscious. Below that line is the first body, physical body. It is physical center fully grown in it is octave Do Re Mi Fa Sol La Si Do; without the Do at the top because the Do at the top means death.

Of the second body there is a Do Re Mi. Fa is on the line between unconscious and conscious. And Soul body starts at Do on the line but it also extends above the line into the conscious area for the full development of its octave. It simply means that as far as the three bodies are concerned and what we have knowledge of in an unconscious aura is Do Re Mi Fa Sol La Si up to that point for the physical center; Do Re Mi of Emotion and only a point of the beginning of the mind which might grow out into a Soul Body.

The second body we call Keshjan. It is linked up, of course, with air. It is linked up with the second form of food. Food exists in three different ways: That what is necessary for the physical body and is very often simply a form of matter which I am familiar with because it is the same kind as my ordinary material body. That means solid and liquid. As soon as it goes over into an air form, that is, that what is vapor or steam or has at least, the difference between a liquid and a form of air. I call it air simply for lack of a better word. It is, chemically speaking, any substance that changes from a liquid form into a gaseous state. The only difference is that in a liquid form, when we have a container, it is contained within that container. In a gaseous state it stays within the container. But when you take the container away, the gas spreads out. Liquid does not. It only drops to the floor. So it means that the molecules in a gaseous state are further apart and have much more range in their themselves to do whatever they wish; that is, to do in straight lines and hit, if there is a wall, a certain wall. But otherwise they are quite more free compared to the liquid state.

When we talk about food in the form of air, it simply means that the body can assimilate it at a certain time by means of the lungs, by means of breathing, a certain form of food which it cannot assimilate by means of ordinary solid or liquid food. And the process of taking in air by means of the lungs means that it goes immediately to the blood stream instead of having to go thru the process of digestion thru the mouth and the stomach and the rest of the intestines before it can go to the liver.

So, I have to make a distinction that the three forms of food of which impressions form the third, are these for a human being. And every human being on Earth can take in the three forms of food. The difficulty however that we have with impressions is that they are only received in a certain way by means of the mind and then usually, by associative processes, stay in the mind or dribble over into the other centers and the energy as represented by impressions as I receive them in ordinary life that is, thru my sense organs, simply as used by the body as a whole or also is used by a certain state or condition which is linked up with the air process of digestion.

But, as far as consciousness is concerned, the impressions as they are, cannot help me to overbridge the particular difficulty at Fa for air, or even to give an impetus for the Do of the Sould Boyd, that is, the third body. For that, I have to do something special regarding myself and this is a process that takes place in oneself when one becomes interested in the possibility of evolution for oneself as a human being.

Now, where exactly this takes place: It has to take place in the ^{un}conscious area. It has to take place below the line dividing the two areas. The one that is most susceptible to it is, of course, the impression itself because that has all the vitality for a possibility of

of growth. And it is less hampered than anything else of myself because part of my Keadjan Body exists and the totality of my physical body exists but my mind, in itself, cannot do anything to direct that what I now call impressions, of making them conscious. This has to come from something in me that is a remnant of a conscious state which is still within me even at the time when I was born.

That might seem a little strange because when I am born, there is something that takes place in me as a form of life being created which takes on, after a certain period of gestation, a certain manifestation and is born as a child and grow to its full growth until I reach the age of, let's say, eighteen when I am physically mature.

That what stays within me at the time when I am born we have always called Magnetic Center. Something of the remnant which comes from the involutionary force and probably, you might say, is handed down from level to level until it finally reached the level of Earth. And still, it is principle it belongs to a form of life which is not the same as the form of life which is manifested in my body.

I have made a distinction between two kinds of life. Altho they ~~xxx~~ both come from the same source, one takes on a form of manifestation which I call a human being. The other is the remnant, as represented in a few cells within a human being, which, by themselves, again wish to return towards the Sun Absolute. This simple is a schematic way of indicating that life in itself wants to continue to live and combine with all existing forms of life. And that therefore, ~~any~~ any manifestation of life can only be a temporary affair and that what really should take place is, as soon as it is possible, that this mortal shell can be discarded, that the life which is in one and temporarily represented by my body, together with the life as represented by Magnetic Center, then again joins with the totality of life

existing on the next level.

Where exactly this Magnetic Center is, it is, of course, a problem. We make a distinction between man number one, two and three as represented by the physical body. It is simply physical, emotional and intellectual as we know our centers. We also say that man number four is really the possibility of that what is air in one developed as part of a body Do Re Mi. But in this Do Re Mi, there is a tendency to wish to grow into Sol La Si of its own body. And that man number four, which is represented by Do Re Mi has in it as wish for further growth which does not exist for one, two or three. And this is the difference. We link up Magnetic Center with that what is growing as part of the body of Keadjan in oneself wishing, at the point of Mi, to overbridge into Sol La Si of the second body. This is Magnetic Center which at the place Mi is emotionally colored and is related to the Si of Do Re Mi Fa Sol La Si of the physical body.

Therefore, you have a combination of a mental picture belonging to Si of my mind which is my mind; that is, in Si as it is my mind as it is, in Si as it might develop in a full grown man as creation, Si represents the possibility of growing over into its own Do or linking up with the Mi of Keadjan Body.

And therefore, Magnetic Center has two phases, two aspects; one is a mental one of a realization of the possibility that growth or evolution for man is possible. What is in Mi of Keadjan is that I wish to grow. These two combined make, as far as I am concerned, in anything that belongs below the line dividing conscious from unconscious, makes this triangle that exists there function in such a way that it effects the point where it touches my Do of Soul.

I do not know if you understand this quite because it now takes place on the dividing line between conscious and unconscious. And Si is on one point, Mi is on the other where it will cross the Fa and Do is on

the third. This triangle is my unconscious area. It is me. It is me as I am. But I have now aspiration; aspiration is expressed by Mi of Kesdajn and intellectual belief. These two, as Magnetic Center, effect the point Do where the Intellectual Body could start. As a result of this wish, that is, at Mi of Kesdajn, aspiration is linked up with incoming air. It is one of the possibilities by which food can reach me and where sometimes certain parts of air are assimilated in a different way from what usually oxygen and nitrogen as I take it out of the air.

But that what is really causing my Magnetic Center to grow are the rarified gases which are in air and which are, as far as human beings are concerned, neutral, which are, chemically speaking, neutral but which, at a certain time, having been placed within myself, that is, becoming man number four with a wish for further growth, there is a possibility that in taking in air, I take in more than just oxygen and nitrogen. I take in some form of argon, some form of xenon, some form of crypton which then starts to feed the Magnetic Center which, at that time, is split between the emotional and the intellectual kind.

Because of this, being in two centers, it effects the third center. It effects the center that is represented by the Do of Soul. And it completes, as it were, the unconscious triangle of a human being. This is the process. With the wish that I have to grow, man number four starts to wish to become five. The realization of that is simply that I say, in man number four I have aspirations but they do not last. They are, for the time being, temporary. I cannot make enough effort. I wish and I am very sincere in my wish but I cannot do anything else to overbridge the Fa and make such conditions for myself permanent.

For this, I need help of a different kind. The help can come only from the Do of my Intellectual Body which, in its own development, would represent a higher intellectual center growing out into a body. Therefore, the wish which I have for my Kesdajn Body has to be augmented by the

knowledge based this time on the possibility of becoming conscious; that is, as it were shifting over from Si of the physical body to Do of the Soul. That means this: Realizing at Si in my ordinary life that there is nothing else left but Do for me, that is, the realization of my death. I would like this line Do Re Mi Fa Sol La Si of physical body to be extended into a form of what I call Soul. So that, if I take this scheme, this particular diagram of the three lines together and now I push them together, you will see that Do now comes on top of the Si Do of my physical body. So that the line which is vertical for physical goes over into Soul Body. And that the Kesdjan Body is the body that connects the two. And that, by means of this kind of connection, the two are connected. And it is necessary to connect them because the Do by itself giving only one point would not be enough, would not give enough strength for the possible development of ordinary life into a life of a spiritual nature.

Mi, at the point of physical body, seeing its own possibility of death as Do, is not satisfied with that kind of life as it were, as if one's own life should not end at the point when it dies physically. For that reason, you can almost imagine that it tries to make cohorts; it tries to bring in auxiliary troops. It wants to have more help from that what exists on the same line and it reaches, in the first place, Fa.

Fa of Kesdjan cannot do anything. It is bound by itself, by Mi and has no means of getting over into Fa by itself. The desire for Mi from Si, extending over Mi, has to extend further into the Do of Soul and there is the possibility for further growth because in that one point it is less cluttered up. It is, in itself, has more vitality. This is the wonderful thing of the mind, The mind has the possibility of seeing certain things, as it were, in a nutshell. And, because of this, it has such vitality that it corresponds and wants to answer the

clamor of one, Si of physical, Mi of Kerdjan and starts to flow in this direction in order to help Sa overbridge into a different direction; that is, in a different kind of a field; altho the direction is the same, not the principle of its own Do of death, but the principle of his own continuation of life.

I do not know if you understand this quite because, in this process, as I have said many times, when once the desire is located in Do, wishing to grow into its own Soul Body, something take place in a human being. For that he has to use whatever there is of Do Re Mi as a wish to become what he is not. He has to understand that hte logical result of his ordinary life is death. And, because of this, something else is born in a man wanting to continue to live, which is linked up with making that impression, which is there already in a certain form, conscious; wherever it is now being received in the ordinary body, either in physical or that what exists of the Kerdjan Body in oneself.

With other words, when ~~xx~~ I have once and for all made up my mind ~~xxx~~ and my heart, both are interested in that because of the Si and the Mi, when I have this within me, I have more than fifty percent of myself interested in the possibility of further evolution. With this, I engage now the services of the Do of ~~xxxxxxxxxxxx~~ impressions. And the Do of impressions, as it were, tells in some way or other to my body, "Go ahead but wake up."

Therefore the triangle below, that is, the unconscious one, has to be put in such a state that the impressions can ~~xxxx~~ start to function correctly. And the only way by which it can start to function is to make this triangle, ~~ix~~ for one moment, the other triangle, that is, the conscious one. But it is exactly --- I do not -- maybe it is difficult to see it without a black board. The triangle is this kind of a shape. The other triangle has the other kind of a shape. If you fold it over it has a shape corresponding to a mirror image of the bottom one. And it is not

the same as the way it should be. So, simply turning it over is not enough so it has to be turned over double. Then it becomes a conscious triangle. It is exactly the same as the negation of a negation which makes a positive unit. Minus times minus is plus. If I deny that what is negative it becomes positive. If I deny, here we are talking paradoxes again, if I deny the non existence, that what really remains is existence. If I realize the nothingness of nothing, I have existence. All of these ^{things} belong together and therefore I say it is in this particular diagram, how actually it will take place.

Do of impressions becomes interested and ~~the~~ requires, on the part of myself unconsciously, to be something that become conscious. ~~When~~ When it is in the conscious state, the impressions become received, is received and will be digested in a different way. It will start its own body. It will help Kesdjan to overbridge inot Sol~~the~~ La Si. And it will help to loosen up the relationship of Si Do of the physical body.

These are the three definite results whenever I wake up and whenever I continue, in the waking state, to receive impressions which I then say are made conscious for me. And they react then, at that time, my subconscious. My subconscious is linked up with man number four. It is the emotional part of the Magnetic Center which craves and I use this work quite advisedly, it craves the wish to fulfill its own. Kesjan has in it such tremendous wish of living, much more than ordinary physical body. And the motivating force, regarding work, always has to be linked up with the feeling that I have instead of my mind. The mind has to be the helper and has to become, in that way, part and parcel of the totality of the attempts of being awake.

And, in that way, man number four, overbridging Fa, becomes five. That is, emotionally he becomes permanent regarding his wish to grow. In this way, he fulfills the function of his ~~are~~ body. It means that when I breathe when I am ~~xxxxxxx~~ in a conscious state, I mean by that when I breathe when I am aware, when I take in air, I extract more of the

substances which otherwise would be inert. And which in chemistry we call inert because there is nothing that will touch them. When you take the constitution, that is, the immediate molecular configuration of such rarified gases, they have a closed shell. There is nothing, there is a balance between the nucleus and the electron and there is no opening. And it is only when we go from rarified gases into the different elements ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ that we have openings, less or more electrons or, at least, the possibility of filling in the spaces on account of which chemical reactions can take place.

That what is inert in the ordinary body, is not inert for the Kesdjan Body. And Kesjan then, in its further growth, can take out of its material which is etherial. That is, material which is magnetic for its further growth and become what Kesdjan should be. That is, full grown, Sol La Si, reaching up to the point of its own Si.

I do not know if you understand ^{how this} Sol La Si runs parallel with the Do Re Mi of Intellectual Body. But it is so closely linked up with each other because of the line that separates the unconscious from the conscious, everything that is above the line, as if the conscious area has become one in this attempt to grow. This is exactly the same as saying that the three bodies move again so that they finally touch each other. Out of the triangle the fusion process means that that triangle becomes one above the line. Below will become one afterwards. The triangle above the line is real I. It is really that what determines when I say, "I Am". When I say, "I am", I am not I. Something is in me desirous of becoming someone who is master of a house and a house which has servants and what Ouspensky calls a deputy steward. A deputy steward is only my mind, something that regulates, something in which a thought is born, part of my Magnetic Center which wishes to evolve, helped by the so-called good servant who understands the functions of the house. That is Do Re Mi of Kesdjan. And now, when the master enters,

that is, he wants a house that is combined and harmonious, where everything functions and works in its own place. Out of this, that is, the master resides in the area above the line. And since he becomes one under the influence of that what the I on any one person could become his master, that I will make make that what is below the line grow into one in its proper functioning. So that the Do Re Mi Fa Sol La Si and Do Re Mi of Keesdjan and the Do of intellectual becomes, in the fusion process, one as servant, serving the I which is living above the line in the conscious area.

I do not know if you understand how this all links together. How out of Magnetic Center, in the necessity of splitting, in its own nature being split, there are two little centers or there is one center having a different facet, out of that, on account of the atmosphere created by something which guides the Magnetic Center to wish for its own existence. You see, it is difficult sometimes to say what is first, the chicken or the egg. I do not know. All I can say is that at certain times one discovers oneself alive. It is something that fortunately or unfortunately happens to a person. How it happens belongs to a law which I do not know. It is a law ~~which~~ of happening, particularly in the beginning. And the wish to understand that law, which I am interested in a wish to evolve, is something that only later becomes clearer since then I will understand that there are distinction of levels of life and that life, in itself, wishes to unite with itself and again become one.

And that this process of fusion is a law of the universe. It goes both ways; the fusion towards above, simplifying itself, less and less dense and the process going down towards the moon, becoming heavier and heavier, also fusing, but becoming inert. At the same time, since one is dependant on the other, it is only a shifting of its equilibrium, going from one level of being to another level of being so that, when starting at Earth, I can go to the planets and, at the same time, I can go down

to the moon. This realization of the unity in the universe as a whole means that if I go in one direction, I go also in the other direction. So that, if I reach Absolutexxx at the top, I reach negative at the bottom/

So, for that reason, the sphere becomes a point for me. That is, kxx the line going in one direction and in the opposite one, again become one beca se they are equal in different directions and neutralize each other in thepoint of origin.

I am afraid it is a little bit too theoretical. I do not want to talk any more about it. I hope it answers the question howev ere more or less. Does it Marvin?

Marvin: My question was much poorer than the answer you gave. But just to add this and to say that Kesdjan Bidy is not always emotional. Could you say that?

Mr. Nyland: No, Kesdjan is always emotional. There is no question about it. It is a spiritual body. It is the part of the Magnetic Center that is in M1 of the Kesdjan Body. And fully outgrown Kesdjan Body is a spiritual body. It is a body that is not material in the sense we know physical body. And it has its own attributes and it is colored constantly on a different kind of a level and it can be compared to a planetary level of being. It is question definitely the function of the Kesdjan Body, are the emotional functions as represented by the functions we know as emotions or are represented by the planets as we know them in our solar system.

Marvin: I have a misudnerstanding. I think I misunderstand moments of awareness of something preceeding, interpreting them as a body, preceeding Kesdjan Body -?- awareness, moments of awareness are -?- Kesdjan Body is the first body to be developed.

Mr. Nyland: Marvin, I am talking about the full grown Kesdjan Body. When we talk about moments of awareness, we talk about the Kesdjan Body which exists in us which is not full grown and is so identified with the physical body that it is very difficult to see any distinction. Therefore when I talk about the M1 Si of the physical or the Mu of the Kesdjan it

is almost as if I am talking about the same thing. But when I say there is something in me that wishes to evolve and I, all of a sudden, at a certain time, discover this wish in me, it is accidental, that wish for evolution. Then hearing about the possibility of objectivity will me at a certain time make an attempt to be aware. That awareness takes place in me wish, helped by that what I understand of work.

Marvin: The Kesdjan Body is not the awareness?

Mr. Nyland: No, no, try to understand this. I am aware of something. I talk about two things. I am aware of something. I and it. That what it becomes aware of is it. That is my body. Where that I is for the time being, I say it is linked up with Magnetic Center. It is within me. It is ^{partly in} ~~partly in~~ my Kesdjan, partly in my mind. You see?

Marvin: The moments I think about were not emotional.

Mr. Nyland: They could be both emotional and intellectual. Some people, by type, come to the conclusion that they do not want any intellectual mixture with it but they simply have a feeling they are. Instinct in one. Insight is another. Hunch, you have used that word. A realization. A certain moment of one's existence which is partly that one feels it and almost immediately after one does not feel but one only knows it as existing. And immediately after that moment it is a being.

These processes are very closely linked up. And they are so subjective to the flow of time that you cannot really define them. And sometimes it looks as if one is a little earlier than the other. Sometimes it looks as if it a little later than the other. The resultant, however, is always a question of realization of one's existence. That probably is the best way of explaining it because it ~~isn't~~ does not involve any theoretical or any intellectual or emotional concepts. It simply, it is. And when I say "I Am", awareness means without any particular distinction or coloration of anyone of my centers.

Where the I is, how it starts, how does one become interested in work?

What is it that at certain time one makes a decision: I want to know or I want to find out? Out of which does such a conclusion come? You see, I find myself like they said of Byron: One morning he woke up and found himself famous. Well, it is exactly that. One morning I wake up and I find myself wishing to become aware. I do not know where these influences come from because they take place on Earth and I am walking on Earth. Only when I am here, then I can see certain things that take place on Earth. And gradually, out of the accidental laws of Earth which I call accidental on Earth, I can start to see a law. I ~~link~~ ^{link} them up. For the time being accident is a working hypothesis. ^{It is not an axiom.} And the whole point of the study of this kind of thing, that I try to make an axiom out of a working hypothesis. For the time being, the working hypothesis is enough. I find myself with something that is interested in work. And I do not really care where it comes from. I am that. With this I try to apply what I understand. In doing it, something takes place. Many things take place. Man number four goes to man number five. Man number six goes to man number seven. Man number one, two and three can become more harmonious. Man number one, two and three as centers can fuse into one. Maybe in such a state that what takes place in my conscience and in my consciousness could be compared to that what is God within one. And all the various ways, ideas, thoughts and all the rest can be placed in a way, gradually in its proper place.

But I cannot, in the beginning, I do not even know in what direction I go. Therefore, I cannot understand, in the beginning, how it is linked up. And I have to be patient day after day, to simply accept the fact I wish to be aware. When that is there, God is saved, as it were. If I am not any more --, I am not alive any more. I only am alive in a certain manifestation. But the real life gradually disappears. I think I have said enough.

Debra Ravenal: I would like to ask you about the exercise that you gave. The exercise, the I Am, in three cycles.

Mr. Nyland: Towards the end of that description I gave of the exercise, I went off in trying to define, distinguishing between feeling and sensing. I think I should not have done it. I think I should have left well enough alone. Let me explain the exercise. That is what makes it confusing. But I want to say it because very often when I sense, particularly when I make the exercise three times, in trying to sense very often without my wish, feeling enters and I cannot avoid it. And the reason why I mentioned it is that one can recognize it. It is an exercise of sensing.

Debra: How do you define the feeling tho that you are speaking of. I have what I label as a feeling coming into the exercise. I feel that I should find out if it is.

Mr. Nyland: Well, let's say it is as if there is a tinkling. It is as if something in which one's heart also becomes involved. I

Debra: Is it like a state of ecstasy in connection with this?

Mr. Nyland: Yes, it is something that starts to take away the neutrality of the sensing and goes into a feeling of well being.

Debra: You see, when I used to do the exercise Mr. Nyland, this was always involved in the sensing exercise so for myself at this time to have a purely intellectual sensation I have discovered is extremely difficult.

Mr. Nyland: That is right. And it is ~~not~~ always difficult. Sensing exercise is extremely difficult. I only mention it to say the feeling because it mixes up with it. As soon as it mixes up you should stop. Go back again to ordinary sensing. Sensing is only a function of the physical center. And no more. Recorded in the mind and no more, nothing else. It leads to awareness. But it does not have to be mixed with feeling.

In order to put the sensing and the functioning of oneself physically having a faculty, an ability ~~in~~ of sensing in its proper relationship

towards the rest of the body, it has to be balanced by a feeling exercise. And that is why they are sometimes mixed, sometimes in the same exercise, sometimes simultaneously and sometimes mixed with the intellectual exercise which is like a counting. And I mentioned once the question of the three fingers. You remember that?

Debra: No, I don't.

Mr. Nyland: Index finger, middle finger and ring finger, the three with the hand put on the table. With the index, second finger, I move and I count. With the middle finger I sense. With my ring finger I feel. And as I have them, all three together, I can move my index finger if I want to. I can change it over. I can also use the ring finger. But it does not matter. The index finger is one. I do an intellectual process. It counts. It continues to count. It feeds my intellectual center. The middle finger senses. Where it touches the table, it senses. This ring finger feels its existence.

When I sense, there is a relationship between my mind and that what is being sensed. When I feel there is a relationship between my heart and that what is being felt. I do not want to mix them up. I first want to see that I can sense regularly in a certain rotation.

Right arm, right leg, left leg, left arm. This I do once. I sense. I pay attention enough to it as long as I can, that I know I cannot do it any more. I send out attention ~~in~~ from my mind to my right arm. I become aware of the existence of my right arm. The existence of my right arm is such, this concentration of attention, is really such that really, at that time, nothing else exists for me but my right arm. The rest of my body really does not exist. My right arm is the only one and I send attention to my right arm. I make my right arm receive it. I relax it as much as I can in order to have the energy, as represented by an attention, penetrate as much as it can into my arm. As a result, I have a sensation in my arm which is recorded in my mind also as a x

sensation and I say, "I sense." I sense that I sense my right arm. When I have sensed that I sense it and I can redirect the attention from my mind to my right leg, at that moment my right leg is the only thing that exists and my right arm does not exist. Neither does the rest of my body. I do this quietly, slowly as I sit, as I relax, as I now wish with all my might to sense my right leg. Again, until the desire, the amount of energy for that purpose is exhausted. I cannot do more. It may take one minute, it may take five minutes. Maybe I force it. It is wrong. I have to sit quietly and let the attention flow.

When I say I direct it, it means that in my mind I see my right arm as the point where the attention should be received. But I do not force it. It is this state of awareness which is required for good sensing. And anything that I do as wishing to sense and making such attention go to my right arm always will end up with tension or it will end up in feeling.

Debra: Now, may I ask something else? Approximately, to do this exercise properly, what would you say the time range would be?

Mr. Nyland: It all depends; fifteen minutes, twenty minutes before you can do one. Sometimes half an hour before you can do more. But if one acquires a certain dexterity it can be done immediately.

Debra: Sensing used to be, when I did it, the type of thing that I could get up in the morning without doing anything and sit down and immediately start sensing. I would do this perhaps for only five minutes and then let it go completely. But in a certain way then, after a period of time, the feeling become also part of the exercise. Now, was this wrong? It was wrong at that time?

Mr. Nyland: It went over into dreaming. It wasn't sensing any more.

Debra: At the end of the exercise I would try to be completely here with all of me.

Mr. Nyland: You can, at any one time during the exercise, again collect yourself and become aware.

Debra: But also that feeling comes in when they happens.

Mr. Nyland: When that happens you must stop and sense again.

Debra: And do the sensing without allowing the feeling?

Mr. Nyland: Feeling, in this case, is your enemy. I sense right arm, right leg, left leg, left arm. Then I say, "I Am" with breathing.

Debra: But why would it be an enemy Mr. Nyland when there is a feeling connected and you are at that moment...

Mr. Nyland: Because it is heterogenous. It is not the same kind. That is why it is an enemy. There is only a wish. There is not a wish to feel. There is a wish to sense. Sensing has to stay on its own feet. It is a development of a faculty of the physical center. It cannot be mixed with anything that has to do with feeling. It is a means of separating feeling from the physical center. It is exactly that I do not want to have my physical center and my emotional center linked up as if they are one.

Debra: Is there ever a time when they can be linked?

Mr. Nyland: Only when there is an I to link them.

Debra: Can that ever happen accidentally?

Mr. Nyland: No, because there is no I.

Debra: I mean an I that has been working for a period of time. Could something happen where accidentally it would be created?

Mr. Nyland: One would know who you then engage. If you engage your feeling at the time when you wish that to combine harmoniously with the sensing, yes. This is the idea of an exercise under the influence of I, directing its sensing into one part of the body and its feeling into another part of the body.

Debra: Because I cannot remember times and periods but we have had exercises. I know them. They are -?-. And this is why it is confusing to me. Some certain things in movements.

Mr. Nyland: I am not responsible for anything you have heard in movements.

Debra: But that does not mean it is wrong, Mr Nyland, does it?

Mr. Nyland: Debra, unless I know how it is said, I reserve my opinion. I am always very much afraid about the mixing of exercises as given by

differat people. I am not saying that that what I say is right, But I only say that that what I say is right for me and that is the way I see it. And if it happens to differ from anyone saying something else regarding ~~XXXXXXXXXX~~ sensing ot a feeling exercise I have no responsibility. I do not want to. I am afraid that ~~someixing~~ times it is quite wrong. and unless it is said to me, "This and this and this; what is it?" I will give you my opinion the way I honestly see it. And if I think that it is wrong I will explain it to you why it is wrong. But otherwise I am not responsible.

I am trying to teach what Gurdjieff has told me. I am not trying to teach what someone else has told someone else. I really, I do not care. I am telling you to the best of my knowledge and the best of my conscience what I remember, what I remember as receiving from Gurdjieff direct, no other person. That was not necessary. Fortunately I happened to have met him. And all I do is to give. I tell you about sensing, And the exercise I jabe given you comes straight from Gurdjieff and I can tell you exactly the place where he told me. Why he told me, I do not care even about. But it is that. And I tell it to you exact.

Debra: Is this exercise onethat I may continue to do while I am away?

Mr. Nyland: Yes, quite.

Debra: And stop it after the three or stop it if I lose....

Mr. Nyland: No, let me go thru it again. I do it once around, four parts. After that I say I, inhaling, I say I. And the end of the inhaling I wait for a moment. Exhale. At the end of the exhaling I say Am. Now I do the exercise again once around and again once around and I say I am, I am twice. Then I do it for the third time. Then, last time when I talked about it, I introduced feeling. I do not do that now. When I say for the third time, three times, I use Lord Have Mercy. You see. It is when I sense my right arm, I wish to Lord to have mercy on me. This is the only feeling that I now introduce into my sensation. And by means of that, I bring about a combination of three centers which, for the three times

that I do it, have a certain meaning. And I seal it off by afterwards saying--
I Am three times. That is the end of the exercise. Alright?

It is a very good exercise for anyone who wants to do it. Take your time in doing it. Do not hurry and treat the exercise as something sacred. That means, do not do it unless you want to do it right. And if you do not have time for it, do not do it. Do not waste. Do not waste this, I would almost say, precious kind of information. It is not to be misused. It is to be kept in a certain place where it belongs. And it is not subject to any particular kind of interpretation. It belongs to a secret and a sacred doctrine. That is where the place is. And I say it from the sacredness of my own heart.

May Ripps: I want to ask a question too in connection with the exercise. I did it last week following your further explanation where you said to do it three times, the sensing three times and saying I Am **??* and the third time I am three times. Now in trying to keep, to sense at this time which also ---??* when it comes to saying I am, this is what I want to ask you: ~~xxxxxx~~ Is that something different --?-- to say I and you exhale?

Mr. Nyland: You remember I once explained about the I Am. I explained it in different ways. I explained it that I has to do with higher forces. Am has to do with the amness of existence. Once I explained that there are two different kinds of life; one as manifested, what I said a little while ago and that what still --?-- what is represented as Magnetic Center. It is also life but it is less bound. When I say I, I link up with that life. That part of life which I call sometimes God, sometimes I call involution, sometimes called the source of all --?--, sometimes essence of essence, sometimes the holy of the holiest. This is I. When I say I, I try to have a concept within me which is as pure as I can make at the some and I simply say I. With this, when I, as it were, inhale, I breathe in air which I now wish to digest in such a way that I extract from it the qualities which otherwise I do not extract. For that I need the help of I. And for that reason, I ~~say~~ ^{aloud} ~~xxxxxx~~ I and it makes me, at that moment, as if I am then one with something else. Then I come back to Earth. After a little while I say it

is as if I turn around and I come back to Earth. And with this exhalation I am; my feet again are planted on the Earth. And I say Am. And the Am means it is as if my chest, it starts to vibrate and it becomes then like a mantrum for oneself. And therefore it has to be done correctly. In that way, I bring about a relationship between two forces. I, that is myself sitting as I am. Q now bring a relationship between that what is represented by I of a higher nature; by am of my ordinary nature. And something in me as neutralizer makes this exercise function as a force. In that way, wehn I say, "I Am", it is a triangle I create. The triangle is represented by three quite definite points of definite force. And in the fact of then emphasizing each other, and by making myself force myself to say I, and make myself to say Am, I bring about a relationship between these three things: Higher, lower, myself as, for that one moment, one. and it is, I called it, the sealing off of the exercise I have tried in which I try to find ways and means of recieving energy of a different kind.

It is as if when I have done an exercise of sensing and I have actually recieved, during that period of sensing, the constant attention that I gave to parts of my body; these parts have been in a certain state of being able to assimilate certain forms of energy which otherwise they do not. For that reason I say they have to be open, porous, ~~remined~~ relaxed. And at that time, they recieve, by breathing, that is, the body starts to breathe. It is a form of Kessdjan. That is actually taking place in ones arm or in the leg and breathing in a certain form of energy, comparable to air, which then is in my body. Anx what is needed is the distribution of such energy over the toality of my body. Otherwise it will not know where to go. For that reason, I follow it with I Am. Under the influence of that state, when I inhale, I use air from the outside to help that what is inside. And when I exhale, as I exhale, all the stuff that I do

not need any more, nitrogen and so forth, that what stays and has stayed, now streams, flows thru my body. When I --- and then it takes, as it were, how will I say, a form of vibration as if it is within ones body and then in that vibration state, it picks up the energy that is all over my body and distributes it to the proper place. This is really what takes place. That is really when, if one does such an exercise, invigoration that one can get from it is so tremendous. One does not know until you really do it right. Then you know you are in a different world.

May: Should I continue that every morning?

Mr. Nyland: I said do it with measure. Do it when you really can do it right. You will find that you cannot do it right, not even every day.

May: ???

Mr. Nyland: Do not do it. Only when it can be done right. Give it the attention it serves, not half and half.

May: May I ask then shall I continue the way I understood?

Mr. Nyland: The way I explained it. I would not explain it in this group. It is something that every once can do. It is an exercise that belongs to a certain form of esoteric knowledge. It is a form of knowledge which at the present time we have to use. And it is not a form of knowledge any more that belongs to theory. It is a form of work. It is a means by which one can grow. It is really something that belongs to work as a whole which is now explained in such a way that you can ~~xxxxx~~ eat it. And it has to be eaten.

It is a different kind of food. It is different from saying try to observe yourself. It is substance in this. And it is, as I said before, it is holy substance so it has to be put in that kind of a plane. But it is for everybody who wishes with the proper attitude and not to, well, now to let it be pearls for swine. There is an obligation that ones takes as an exercise. But it is a real obligation that can yield a tremendous amount of understanding.

May: And it must be done three times? O want to get it straight in my mind Mr. Nyland.

Mr. Nyland: In terms of this exercise, yes.

May: And stop with that, not introduce anything else?

Mr. Nyland: This exercise has to be done totally. There are other exercises, several of them, can be done in sections but this has to be done completely. Therefore, one has to have the intent. One has to remain awake. One has to be in a good condition. One should not have extraneous thoughts; not in a hurry, that you have to make a train. No telephone, nothing. By yourself. It is like holy communion. It is partaking of a meal. It is as serious as that.

Mildred Mayers: Mr. Nyland, in the past week something in me has wished to do this in the evening also. Yes or no?

Mr. Nyland: I would not do it. Once a day at most. Not more. It is not that kind of food that can be digested so quickly. You know, it would be like overeating, because it has to be worked away.

Mildred: Well, I knew I should ask you even though I ???

Mr. Nyland: Well, you know, I do not want to make a rule. I only want to say be very careful when you do it. Gradually one will take on the proper attitude towards it. Anyone who tries to live in accordance with one's conscience, will look at this kind of an exercise with fear and trembling. It is that attitude that one should have. It is not something just to be a little discusses. It is not something that has to do with movements. Excuse me Debra. Movements are movements. This exercise is an exercise. It has nothing to do with a little bit of becoming -?-.

Debra: Well I mentioned it, Mr. Nyland, because there are times when movements have, I know for myself, have given me something. And I know that this is a very special exercise. I know you really understood what I meant.

Mr. Nyland: (Demonstrates the right arm movement of Lord Have Mercy) Only that part. The Lord Have Mercy. It is slow and it can be done

-?-. Number twelve. Then the feet -?-. Now, other questions.

John Owens Mr. Nyland, I have come upon a number of places mentioning etheric body and I would like to be clear for myself. Is this a function of a biological phenomenon or is this connected with -?-

Mr. Nyland: Etheric Body, for the time being, we will call Kesdjan, ~~xxx~~ also spiritual. There are differences in gradation of the density of that all would go under spiritual bodies. There are different levels of being on a Kesjdna Level as well as on the physical level. But for the time being we use the same. Spiritually speaking or rather, if you want, spitiualistically speaking, ectoplasm is also a form. It is a crystallized form of a certain density which, when it becomes apparant^x in the atmosphere of us, has to crystallize out. Also that belongs to the same kind of -?-. But do not let's try to mix it up. For me, that what has to do with air and which, at certain times, I know exists which I call a spiritual being. I know very well when I am and try at times to speak spiritually or when I try something, being in ^{a wile} ~~aware~~, as if I catch my breath, as if I am affected religiously. Something takes place in me,

I am, as it were, confronted with something of a different higher ~~xxxxx~~ nature. It is then that this spiritual quality of myself comes to the foreground. It is the beginning of Kesdjan. The beginning of the possibility of actuality of a growth of a body, a formation of something quite definitely existing, altho of a different kind of density, nevertheless, quite noticeable.

Use the saem word until it starts to grwo out. when it grows, it will look around and it will distingusih between one thing or another on the ~~xx~~ level.

Roy Wildes: Mr Nyland, I have to ask one more question about that exercise. I know months and months ago, when you first gave that, saying I am and breathing in and out, I have tried -????-- and stopped it because I do not know at which point exactly to say I.

Mr. Nyland: You say I at the end of the inhalation. And you say Am at the end of the exhalation. It will be failrly easy even if, particularly, the little period, if you wait before you satrt to exhale, it

can be used for I. When you have exhaled and you come to the bottom you can then say Am/

Terry Owens: I wanted to ask a question about the diagrams also but I do not know if you want to speak any more about them tonight.

Mr. Nyland The diagram of everything living, for instance?

Terry: I wanted to ask about the three octaves diagram and the three story diagram; trying to compare information from one and information from the other and I am very hard put to ...

Mr. Nyland: You will be here tomorrow night? Terry: Yes.

Mr. Nyland: I will talk about it tomorrow night.

Terry : Will you speak about how they can be compared?

Mr. Nyland: Yes.

Chas. Wittenburg: Mr. Nyland, when you speak of this first diagram that you had so marvelously explained, that the Si Do of the physical body passes over to the intellectual body. This has been to me a very *?-diagram always because I seem to see standing at that place Chief feature or else feature, not allowing what I know to be theoretically possible to be practically real. Now this -?- that eventually turns into self pity that returns to aspiration that turns to suffering and self pity. And I see this as a wheel in myself.

Mr. Nyland: Why do you say --- That is why I mention this question of being at Si. When one lives at Si, just going over to the Do, it is almost the end of ones ~~xxxxxxxxxx~~ life. I mean by that the end of one total experiences as one has lived in ones life which come at a certain point to an end because, from that point, it becomes repetitious of the same thing. So then, what stares one in the face is Do which is death and the constant knowledge of that because it is intellectual, I know that unless I do something I will go in the direction of Do and I cannot help it.

And it is really that what makes me in me a desire for God's sake, let me do something. So I will go thru suffering which I must go through because something else is bound to happen. I cannot avoid it. I know it, theoretically I know it. I hope sometimes it will not. Naturally I want to postpone it as long as I can in order to give

myself time. But out of that, together with the emotional quality of Mu of the Kesdjan Body which cannot be denied, there is something that is unfinished.

You see, this unfinishness of oneself, the realization of what I call the wish for evolution, which I think is iborn, everyone has it, only, because of the circumstances of life, the accent has been placed on the physical body only. And there is very little left of room for aspiration. And one does not feel any more as if, when I reach maturity, when I reach a position in life, when I satisfy this and that and so forth. It is like the end. Yes, I have to die and that is the end of ~~it~~ that. So, let's live today because we die tomorrow.

But we are hardening ourselves emotionally regarding the possibility of further wanting to live. And we make the adjustment that after a little while I am not really interested any more in continuing to live. And I put all the time a blanket on that what could remain alive which is Mi in myself. And it is this wish, I say, I do not want to neglect it because at that moment, it is as if in the emotional Mu there is a knowledge that it is not complete. And the wish for its further completion looks for the possibility. And then, in that, I have a hope and a belief that it is for me and that I really do not care any more what it may be for someone else. But that if I become convinced that there is a way out, so that I actually can continue to fulfill my life, I have to come to a conclusion that I am fulfilling it, that that what I see is not everything. And, for that reason, I believe that something could still be done if I only know how. Then I will go and search for the possibility of how can I find out. And this brings me back. And, as soon as I let up, I fall back again to the Si and I see myself as my life, as it is, Do Re Mi and so forth, wonderful in many ways.

But I am not going there any more. It is the past. That what I

base my life on is that what I already have had. And the continuation of my life will be, leads to that Do. That I do not want. At the same time, I want something possible to grow. So, with this two, I go and look intellectually for the possibility: What can be done by something that is still undeveloped but latent in me. That brings me immediately to Do of intellectual body.

Now, it is a very interesting thing to really, to see how these forces must take place in a human being and how everybody who continues to live and remains alive, must come to such conclusions. And unfortunately for those who do not, at that point, come in contact with any way out, who, in that state, keep on trudging around in circles and try to improve number one two and three, trying even to improve number four because they will continue to live and have no way of ever reaching the possibility of non subjectivity. I think they ^{could} come to it if their life was long enough. I think that ultimately, by living two, three hundred years, we must come to some kind of a conclusion; like an obyvetail comes to a conclusion. In the same way any kind of an intellectualist or an emotionalist must come to a conclusion that he will find a way. But our life, maybe fortunately, is not long enough. This makes the search so intense.

Taylor Morris: Mr. Nyland, could you say a few words on why we are not a group.

Mr. Nyland: Taylor, because the group only exists when people work. And we do not work enough. We are still divided in such a way that probably one or two percent of the time we have available is spent in thought or perhaps in a little work compared to what we are doing during the day. And it is simply that our unconscious state prevents us from working together as a group. If we would meet more or if we would really see each other, telephone, mention work, remind in one's own thought, remind someone else, effect someone else by sitting quietly and thinking about people in a group and trying to effect them by means of that kind of, let's call it,

communication of some form; then gradually, out of that, there would arise gradually a desire really that we need each other. Because of that, we would hunt each other up. We would try to find help ~~as~~ if we needed help because our realization then that it cannot be done all by ourselves and that we, as we are, must remain limited because we, in our manifestations are limited. We are not free in that way. The total number of possibilities that I can live are only a limited number. And if I am looking for the possibility of further growth, I have to use sometimes that what is already digested by someone else and I will pay for it by giving what I have digested in order to have, let's call it. a fair exchange. The only time probably when it comes to oneself, in the real ~~Me~~, then there are friends. And in such a ~~Me~~ there is prayer and perhaps that kind of prayer can be, can be heard.

You know we are trying to put a little something around the Earth so that we can reflect television. What we really do, if we create a ~~guru~~ God and the thoughts of ourselves regarding the possibility of evolution, sends it up so that what is God for us, outside, that God reflects it back again to Earth to hit someone who can be of help. This communication belongs to a certain form of, let's call it, serenity, celestial. In any event, non Earthly.

Taylor: Do you think that, that we are moving closer towards this? And also, is it possible, I do not mean anything in a way to shut anyone out because I am in a Tuesday group, but is it possible with say additions and new people coming in....

Mr. Nyland: Of course, Taylor, it is possible. All the time have the belief, ~~that~~ have the hope, have ~~it~~ it in your mind, keep ~~it~~ at it. Do not think about others. For yourself try. "ever mind the weak brothers. For a weak brother you become stronger. Three, four, they will already -?-. What does it say in the Bible: When two or three are gathered in my name I will be with them. It is Jesus Christ, saying that. It means really that that what is there between a few can start

to expand. There is absolutely no reason why one should put any particular limitations on anything of that kind. But we have to see what is the sacrifice, what is required, what we ~~are~~ are willing to do, what are we willing to pay. When I talk about payment, I mean that kind of payment.

What is it that I am willing to give of my ordinary life, of my little bits of habits of my being hurt, of my vanity and all the junk that I carry around? What is it that someone says and praises me and says, "Ah, wonderful" And I feel so good and the next morning he tells me to go to hell and I tell him to go to hell and all the rest. We are children Taylor and we have to grow up and we only can make a group when we are a little grown up.

A group of children never exists. It always have to have a teacher. You leave them alone and the children run around left and right just as they please. And that is why they are children. It is very good for them when they are children. But when they want to do something, they unite. And maybe even ultimately make an army under compulsion when they are children of eighteen years old.

This will come if one wishes. One must really wish. And do not look at those who are not. Look only at those who wish. There is enough. We know enough. We feel enough. We realize enough. Now all we have to do, and I say, all we have to do is to put it to practise, to make it work; to help, to join in that way, to have it in mind, have it in your heart; think of others, not only bear their manifestations but think of them. All of us, mortal, facing this end Do and then what? And what are we and what can we now do? And not to wait, for God's sake, until we die. But now to try. Maybe day after day, maybe week after week, maybe once in a while but intensely, and to have that feeling that one is doing something as if one builds, as if one understands objective morality and wants to enlighten or help to make lighter the burden of His Endlessness.

Whichever way you want to express it, poetically or philosophically, it does not really matter at all provided the attitude of yourself is: I wish to work and I will in all humility to understand that what I must understand in order to help ~~the work~~ the work and how can I help unless I am myself. Then, when I am, then maybe I can.

Do not put the cart before the horse. Work first. Then the Kingdom of Heaven and then, not before. Wish ~~for~~ ^{for} all you do but then do instead of the wish. And then it will come. You will see. There will be much more, much more solidarity, really wish and much more life, and much more, in that sense, happiness, because it will be based on understanding and it will be based on knowing ones place.; where do I belong. What is life for? What is the purpose? How can I actualize what is now potential?

So, make your questions for next week. We will talk again about concepts of work; things that are maybe an obstacle. Maybe if we talk about it there can be inspiration. In any event, let it be the result of your own experience. So, goodnight. Have a good week, all of us, I hope.